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IN MEMORIAM.

The Rev. Charles Hawley, D. D.

1819--1885.

IN MEMORIAM.

THE REV. CHARLES HAWLEY, D.D.

Founder and First President of the
Cayuga County Historical Society.

THE PROCEEDINGS

of a Special Meeting of the Society, held Nov. 28, 1885,
and a

MEMORIAL ADDRESS,

delivered before the Society, March 9, 1886,
by

REV. WILLIS J. BEECHER, D. D.

WITH APPENDIX.

AUBURN, N. Y.,

KNAPP, PECK & THOMSON, BOOK AND JOB PRINTERS.

1886.

On Friday evening, November 13, 1885, Dr. Hawley was suddenly prostrated by a stroke of paralysis. The attack was a serious one, and, though he afterward partially rallied, yet from the first only the faintest hopes were entertained of his recovery. He lingered until Thanksgiving day, Thursday, November 26. On that day pneumonia set in, and death ensued at ten o'clock in the evening.

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Aug. 28, 1885

PROCEEDINGS OF THE SOCIETY.

A special meeting of the Cayuga County Historical Society was called Saturday evening, November 28, 1885, to take action on the death of its founder and president, the Rev. Charles Hawley, D. D. The meeting was largely attended, and deep feeling was manifested. The president's vacant chair was draped in mourning. Gen. W. H. Seward, vice-president, called the meeting to order and said :

" It is my painful duty to make official announcement of the death of the respected and much loved president of this society. This sad event occurred at his residence in this city, at about ten o'clock Thursday evening, November 26, 1885. The Rev. Charles Hawley, D. D., was the founder of the Cayuga County Historical Society, in the year 1876, and from then until now he has remained its only president. He was its earnest and active friend from the beginning, and has done more than any other person to promote its welfare and carry forward its laudable aim, to collect and preserve correct records of local events. His work on earth is completed and his memory now passes into that history which he himself did so much to retain and perpetuate. His life has been one of usefulness and good works, and while we now mourn the loss of our faithful president, the community regrets the removal by death of a just and liberal citizen, and many of us here to-night will remember him as one of our best and dearest friends. We are not to forget that his good deeds and their influence will live after him, and that the whole community is better for his life among us.

The history of Dr. Hawley's life and public services will, I trust, form the subject of an extended, interesting and instruc-

tive paper, later on, to be contributed to the archives of this association in which he took so deep an interest, and it should be our early duty to secure a faithful record of one whose labors and untiring energy in behalf of others has entered so largely into the history of our city for more than a quarter of a century.

The vacant chair which he occupied with so much dignity at our meetings for the past ten years reminds us of his pleasant, genial face and cordial manner, ready to give a hearty greeting to each associate as they came. Courteous and agreeable to all alike, he had a way of making those with whom he came in contact love and respect him. He was the trusted adviser of many, and those who sought his counsel or sympathy always found in him a willing ear and helpful hand. God has given to but few all the noble traits possessed by Charles Hawley, and there was much in his character that we might well adopt and follow as the example of a pure man, an unselfish neighbor, and a friend to be trusted in time of need.

It is therefore most fitting that this meeting of the Cayuga County Historical Society should be held, to express the feelings of regret and sympathy which its members entertain at the loss of their president and fellow associate."

The Rev. Willis J. Beecher, Hon. B. B. Snow, and Professor Geo. R. Cutting were appointed a committee to report resolutions for the action of the society. The committee subsequently reported the following:

WHEREAS, It has seemed good to our Heavenly Father to remove from us Rev. Charles Hawley, D. D., the president of this society from its organization; who deceased Nov. 26th, 1885, in the 67th year of his age, and the 42nd of his service in the ministry of the gospel; therefore,

Resolved, First, that we hereby express our sense of the great loss we suffer in the removal of Dr. Hawley; the loss to this

society of a faithful and devoted member and presiding officer ; the loss to each of us, personally, of a friend, highly esteemed and deeply loved ; the loss to the community of one, who, as a citizen and a Christian pastor, was widely known, was trusted by all, and was greatly influential for good.

Second, that we express our appreciation of the importance of the services which Dr. Hawley has rendered to this society, and through this society to the public ; using his gifts and his influence for securing due recognition of the value of the work of preserving historical materials, and of making historical investigations ; and himself accomplishing results in the study of American history, such as have secured to him an honorable place among men distinguished in these studies.

Third, that we especially express our conviction of the value of the work he has done, in calling attention to the labors of the early missionaries of the Roman Catholic church, among the tribes formerly inhabiting the region of central and western New York ; we are proud to recognize the heroic deeds of these men as a part of the history of our country ; and rejoice in the hope that work of this kind done by Dr. Hawley and by others of the same spirit with him, will have its influence in promoting catholicity of feeling among all who bear the Christian name.

Fourth, that in token of our respect for Dr. Hawley, and of our mourning for his loss, the rooms of the society be properly draped ; and that we accept the invitation of his family to attend the funeral services.

Fifth, that this action be entered upon the minutes of the society ; that a copy of it be presented to the family of Dr. Hawley, with the expression of our earnest sympathy with them in their sorrow ; that copies be offered for publication to the daily papers of Auburn, and that copies of papers containing it be sent to the societies with which this society is in correspondence.

The resolutions were unanimously adopted, and the presiding officer invited the members to speak, when short and feeling addresses were made by Judge Hall, Prof. R. B. Welch, John H. Osborne, Prof. W. J. Beecher, James Seymour, Jr., Professor Geo. R. Cutting, the Rev. W. H. Allbright, the Rev. C. C. Hemenway, Lewis E. Lyon, John W. O'Brien, B. B. Snow, F. I. Allen, and Major W. G. Wise.

Messrs. L. E. Lyon, J. H. Osborne, and D. M. Dunning were appointed a committee to drape the rooms in mourning, after which the meeting adjourned.

Of the gentlemen who made addresses at the meeting, the following have kindly, at the request of the society, furnished abstracts.

REMARKS OF HON. B. F. HALL.

General Seward :

I came here in response to your invitation to participate in the proceedings of this society to manifest its sorrow for the decease of its beloved and eminent president, and to pay appropriate tribute to his character and memory. Although the occasion is a sad one for us all, I esteem it a privilege to be here and to mingle my humble homage with yours.

Doctor Hawley was a superior man in his vocation, and in all his varied positions and relations—theological, political, official and social. By nature and by culture he was capable of filling and honoring any position in society, and in the government, to which he might be called. That qualification was recognized by your father, when he selected him for the diplomatic mission to St. Thomas. He was capable of searching deeply into profound subjects, as his papers read before you at various times amply attest. By his researches into the hazy depths of American Archaeology and Ethnology, while president of this society, he became an erudite and famous antiquarian.

And by his genial disposition and manners, he magnetized and charmed everybody with whom he was associated in this society, and elsewhere in his summerings abroad. And as he was the founder of this society, its president since it was organized, and its principal pillar, this meeting and your address were timely, to afford us all the opportunity to pay some tribute to his memory. I cheerfully concur in the expressions of sorrow and tribute expressed in the resolutions reported by the committee, and also in your suggestion that a careful biography of Dr. Hawley's life and public services shall be prepared and deposited in the archives of this society to be preserved in a permanent form. That should be done for the benefit of the present and future members of this society, as a tribute of gratitude to him. It should be done moreover, for the benefit of kindred societies in this and other lands. But whether his biography shall be deposited in a printed or written form on paper or parchment in your archives or not, his great works will survive long after the contents of your archives shall have crumbled into dust. Dr. Hawley lived for immortality and attained it. He is still alive. I have known Dr. Hawley well for eight and twenty years, and some of the time I have held confidential intercourse with him. I admired him at first, as a clergyman of superior talents and qualifications for his vocation. As time rolled apace and duties outside of his vocation as a pastor devolved upon him, I was charmed with him. I perceived then that he was an intellectual and courageous Hercules, capable of great achievements in great national emergencies. As a divine I then thought that he resembled my ideal of the great apostle to the Gentiles, more than of any other character known to history, and, as a statesman, Alexander Hamilton, who by a marvelous inspiration "had the laws and the constitution by heart." From that time onward, I revered him as a sage.

After the termination of the war, during which we were temporarily separated by official duties elsewhere, we renewed our intercourse with each other, when I found his views, sentiments and tastes upon historical subjects, to be in harmony with my own. During the interval between the death of your venerable grandfather, Judge Miller, under whose inspiration I had secured from further desecration the vestiges on Fort Hill, and erected the shaft to perpetuate the memory of Logan, I had been entirely alone here, with no congenial associate to confer with upon the subject of American antiquities or any similar theme. I esteemed this discovery of his relish for subjects which had for many years been so interesting to me, a God-send to me. It relieved the tedium of my loneliness very considerably, and made his company grateful. And I have good reasons for believing that our friendship was reciprocal, so that we often revealed and confided to each other our respective experiences, necessities and premonitions of mental and physical enfeeblement by disease and age. He was afflicted for years with an annual attack of what is generally called "hay fever," and was obliged to seek the climate of the Catskills to endure it. And, although he seemed to recover his strength and vigor, whilst there during the hay-flowering season, he often said to me after his return to Auburn and to his clerical duties, that he was conscious that that disease was gradually impairing his constitution, and rendering his confinement to his vocation more and more irksome.

He not only had profound esteem for your father in his lifetime, and enjoyed his society and confidence, but had implicit faith in all his suggestions respecting the means to avoid mental rust. He heard your father say, upon his return home from his journey around the world, that whilst some thought him presumptuous at his time of life, to undertake such a journey, he found that some such change of occupation and scenery was indispensable to him to avoid inevitable rust. If

I overstep the rules of confidential propriety in reverting to that circumstance here, I shall hope to be pardoned by those who, like myself, have known ever since, that that example of your father, prompted by that reason, was the moving reason of his early desire to engage in such literary employments as Historical Societies would demand. He fancied that the employments of a society like this would produce in him relaxation from the monotony and steady drag and draft of his vocation, and consequently rest. And he imparted his ideas upon the subject very freely to me, before he undertook the work. I promised him all the assistance in my power; but I declined on account of my age and former services in another similar society, to take a "laboring oar." Hence, I have since assisted him in his investigations in all the ways in my power, and have been delighted with his success. I have feared lately that he was laboring too hard in this new field to obtain any rest from the change; but I feel assured that it was indispensable for him in the outset, and I have no reason for believing that his labors in this new field have materially shortened his days.

This, however, I certainly know, his papers upon the Civilization of the Stone Age, upon Hiawatha the Founder of the Iroquois Confederacy and his translations of the journals of the Jesuit Missionaries, of their devoted labors among the Indians, with his enlightened comments thereon, have secured for his name an enduring fame, and embalmed his memory in the hearts of the disciples of enlightened and tolerant christianity throughout the land.

REMARKS OF PROF. R. B. WELCH, D. D., LL. D.

On Thanksgiving day, I was summoned to the funeral of a dear friend in the eastern part of our state. A good and godly woman who for ten years had suffered from a severe stroke of paralysis, and bent and broken both in body and in mind, had

at length yielded up her life. Sincere mourners followed her palsied body to the tomb.

Returning from the funeral, as I was in sadness musing on the deep mystery of human life and death, I casually took up a paper which startled me with the announcement of the death of Rev. Dr. Charles Hawley of Auburn, that occurred on the evening of Thanksgiving day. When I reached home, the first letter that I opened was a call from the Cayuga County Historical Society, to attend a meeting of its members, in memory of its late, lamented president.

I rise to second with all my heart the resolutions of respect just offered to our deceased and honored president, Rev. Dr. Hawley.

The official chair is vacant and draped. This official place which knew him so long and so familiarly, will know him no more forever. We shall no more listen to his manly voice and his words of wisdom, which have here so often charmed and instructed us.

This society is especially called to mourn. One of the foremost founders of the society, one of its most constant and sympathetic friends, its honored and successful leader for ten years, its first and only president, has been removed from us by death. By one fell stroke, in the full strength of his manhood, and in the maturity of his experience and wisdom, when we had hoped that Dr. Hawley might continue to be the president of this society for another decade, suddenly he was stricken down by the ruthless hand of death. "The silver cord was loosed, and the golden bowl was broken."

All that our lamented president has done for this society, I do not propose to recount. Indeed it is better known to some of you who have been with him as its active members from the first. But in this respect, the Historical Society is itself his fitting, enduring memorial. To best appreciate this, we need but trace its steady progress hitherto, and look around us now.

His own choice contributions and annual addresses constitute an important part of its literature and furnishing. His painstaking and skillful translations form an interesting portion of its lasting endowment. His honored name and noble example will prove a living inspiration for the time to come. We have already one who has himself become historic, as a member of this Historical society. It is an incentive and an encouragement to others. By death he has been removed from us, but he is living still and will live in his cherished memory, in his worthy example, in his inspiring influence. We shall remember him gladly and lovingly in his purity of character, in his strength of intellect, in his breadth of sympathy.

Seldom have we met with a better balance of strength and simplicity of character, of manliness and modesty, of general sympathy and personal affection, of pastoral fidelity and social activity, of patriotism and prudence, in a word, of civic and Christian virtues.

We felt assured that he was an earnest and true friend of others, and that he was a sympathetic and personal friend of each of us. He was a man of profound convictions and of fearless utterance, loyal to duty and a faithful servant of Christ, yet if he has enemies, I am not aware of it; and if he has had enemies, I believe he has won them to respect and friendship by the purity of his character and the consistency of his life. During his brief and fatal illness I have heard and answered anxious inquiries concerning him from every rank of life in Auburn. With our grief at his loss all our fellow citizens will personally sympathize, for with one accord they loved and honored him.

On my return to-day along the valley of the Hudson, I passed the place of his birth and his boyhood. In my early ministry, for several years I was a pastor in that town. Dr. Hawley was then preaching in Lyons. He was a stranger to me; but I heard the people of Catskill speak of him with affection and

pride. They remembered him with fondness as he grew up with them. They welcomed his return as he was wont to come to Catskill for his vacations; and thence, with lifelong friends, set out from Catskill for the mountains, near at hand, which he loved so well.

Last summer I was in Catskill and at the mountains. How vividly I remember to-night that, as I registered my name at the Catskill Mountain House, almost the first question which I answered was: "When is Dr. Hawley coming?" and that, to my answer, "Next week, I believe, Dr. and Mrs. Hawley are coming," how heartily they clapped their hands. If I had at the moment in the least suspected their sincerity and their unselfish friendship, every trace of suspicion would have been banished by the repeated tributes of loving regard for Dr. and Mrs. Hawley which I heard from the host and hostess at the Mountain House. Indeed, they spoke of Dr. Hawley as intimately related to the history and success of that historic enterprise on the mountain, much as we, this evening, speak of his relation to the history and success of the Cayuga County Historical Society. They of the Mountain House, host and hostess and patrons, and they of Catskill, all that knew him, will miss him and mourn for him as for a son and a brother beloved and honored.

It is not fitting for me to take your time this evening, by telling you how as my personal friend for many years I have truly loved him—how I have been increasingly impressed with his wisdom and loyalty as a tried and true friend of Auburn Theological Seminary—how I have grown in respect for his prudence and discretion as a co-presbyter in the Cayuga Presbytery—how I have more and more prized his ministry, and seen him as my pastor ripening in the Christian graces and maturing for Heaven—and how deeply I feel that in the pastorate of the First Presbyterian Church of Auburn, in the Board of Trustees of Auburn Theological Seminary, and in the

Presbytery of Cayuga, we sustain a loss that seems almost beyond repair.

Again, I heartily second these resolutions of respect for one whom we all delight to honor and whose memory should be embalmed and perpetuated in the records of the Cayuga County Historical Society.

REMARKS OF MR. JOHN H. OSBORNE.

The judgments of men concerning their fellow men are not seldom formed upon superficial evidence. The estimates of a man's character and abilities are often based upon what the circumstances of his life have made him, upon what in his calling he outwardly appears to men to be. Not a few are the men able to do something more than they yet have done or have become, but whose ability has remained all undeveloped under the ordinary tests and trials that the ordinary acts and duties of their vocation have put upon them. This may be a common and well-worn saying, but we all who knew well our beloved president, through many years of companionship and friendship, will agree that the truth of it has received new illustration and confirmation in his life and character.

Diligent and faithful as he was, first of all, in his sacred calling, yet his active mind was ever busy with all that was passing of thought or of action in our busy world, and no event of moment went by unnoticed or unanalyzed by his accurate and incisive faculties.

His knowledge of men was broad, and keen was his search into the motives of human designs and actions. Keen also was that fine moral insight, by which, under guidance of the Divine Word, he drew from them and taught to us all the lessons of wisdom and righteousness. He was intensely practical in every thing, and was ever learning all facts having a practical bearing upon our every day life, and his best thoughts and counsel

were freely given for the better welfare and comfort of all classes of our citizens.

While firmly conservative in his theological system, he was fully alive to and sympathetic with all that was good in every man of every name or clime; and we have known this when in private converse with him upon any subject that drew upon his sympathies, or moved him to the utterance of his always true and honest judgments. In this last regard, however, he was most tenderly sensitive and careful, always studious that naught of ill or wrong, not plainly appearing so to be, should be expressed concerning the deeds or words of others.

In the exercise of any other business or profession, his strong mind and proved capacity would have carried him to assured eminence and success; but he loved the work of his sacred office and was devoutly thankful, always, that in following it, he had obeyed his Master's call. He had, in great measure, that spirit of self-sacrifice which he found and so often loved to portray in the hearts of those devoted Catholic Fathers who gave up their lives in endeavoring to plant the cross in this new world. In his "Early Chapters of Cayuga History," there is a touching tribute to one of the most faithful and laborious of these missionaries, quoted and translated from the work of Charlevoix, which in its spirit might apply, even in these later times, to the unselfish and zealous soul of our deceased president.

"He had sacrificed noble talents through which he might have attained high honors in his profession, and looking forward only to the martyr fate of many of his brethren who had bedewed Canada with their blood, he had, against the wishes and larger designs of his superiors, obtained this mission, whose obscurity thus placed him far without the circle of ambition's strife, and could present to him naught but the hardships of the Cross. * * * * He often declared to me, that he adored these manifest designs of Providence, persuaded as he was, that the honors and success he might have

"attained upon a more brilliant arena would have resulted in the loss of his soul ; and that this thought was his unfailing consolation amid the sterile results of his long and toilsome "apostolate."

Not meagre nor sterile, however, were the results that flowed from the living labors which through forty years of apostolic faith and zeal Dr. Hawley gave to the work of his ministry and to doing good for his fellow men. We willingly pay our tribute to the noble qualities of his mind, but above all these and ruling them with imperial force, was the will of a tender and sympathetic nature. Endowed with such a mind and heart and will, what great and good things became possible to him, and with what fidelity did he make thorough use of them all ! Out of all our sorrow over this loss, we yet lift up our thanks that his active life has been fruitful in all he most loved to have accomplished ; while it has also been full of blessings toward all who knew him.

REMARKS OF PROF. WILLIS J. BEECHER, D. D.

D. M. Dunning, Cor. Sec'y :

DEAR SIR :—My remarks at the memorial meeting were very brief, as my tribute to the memory of Dr. Hawley had already been paid, so far as the meeting was concerned, in another form.

It had been remarked by one of the speakers, that Dr. Hawley was a man without enemies. Calling attention to that, I said that his being so did not arise from his being mainly a man of negative qualities, since he was not such a man. He had positive convictions and was not afraid to utter them. When he felt that the call of duty lay in that direction, he did not shrink from uttering his convictions, even when he was sure thus to give offence. In the times of the original "Maine Law" temperance movement, and also throughout our national struggle against secession, he was often placed in a position

when he was compelled to be outspoken in matters in which his opinions antagonized those of many of his parishioners and friends. In such cases, no one was left in doubt as to where he stood. There were occasions when it cost him something to be thus outspoken. At one time, before he came to Auburn, many of his friends who belonged to two of the three political parties which participated in a hotly contested election, took serious offence at his course in regard to the issues involved. Some whom he highly esteemed, went so far that they avoided him on the street. It was to him a source of great gratification, that in time, he won them all back. His being without enemies arose not from any lack of positiveness of character, but from the fact that men were not willing to remain estranged from one whom they regarded as so manly and so loving.

REMARKS OF REV. WM. H. ALLBRIGHT.

Mr. President:

There are times when silence is more eloquent than speech. In this presence, and on this subject, one might well be silent. There is enough to be said, but personally I do not feel like speaking. A feeling of depression has rested upon me ever since the intelligence of Dr. Hawley's death.

My acquaintance with him covers a period of a little more than one-third of his ministry in this city. It has been, from the first, quite intimate and cordial, first as a student in the Seminary, and a worshipper in his congregation, and later, as co-pastor and fellow presbyter.

It has been my privilege to enjoy, repeatedly, the hospitalities of his home, to meet him socially, to be entertained with him at our ecclesiastical gatherings, and to enjoy, with few, his genial presence in the meetings of this society. In every relation, I have found him to be a genial companion, a faithful friend, a wise counselor, and a Christian gentleman.

Without attempting any analysis of his character, I mention three things which have impressed me in our intercourse with one another. First, his modesty. No one could fail to be impressed by it. It was innate and genuine. There was nothing ostentatious or presuming in his make-up. He was retiring, sometimes, to a fault. He put others forward, when he himself could have done so much better. We young ministers feel this. He never treated us as inexperienced young men, but honored us with his confidence as though we were his equals. Not even the suggestion of his superiority ever came to us from anything on his part. For this we loved him, and shall ever venerate his memory.

Second, he was unselfish. His hand, like his heart, was open to all. His was a great, generous nature, which took in men of every condition, creed and color. Nobody can ever charge him with littleness, or self-seeking.

Third, he was genial. With all the responsibilities and duties incident to a large parish and a long pastorate, he was cheerful and serene. No one will think of him as a dyspeptic and a grumbler. He had an ear for every form of trouble, and a kind word for every one seeking advice or help. No one came to him for counsel who did not leave richer and happier. Such was the man who has gone. This society will feel deeply his loss. The community feels it and so does the church. There is no one left to fill his place.

REMARKS OF JOHN W. O'BRIEN, ESQ.

Mr. President :

I cannot speak, like all who have preceded me, as an intimate friend of Dr. Hawley. My acquaintance with him was slight, a casual introduction being the measure of my personal intercourse with him. I knew him as an outsider, one not within the circle of his immediate influence, and as such I may speak

of him. Born and reared as I was in this city, Dr. Hawley has always been to me a part of its history. His name was as familiar as that of Governor Seward, or Dr. Condit, or George Rathbun, or any of the eminent citizens whose names were household words. He was universally recognized as a man of high character, broad sympathies and rich culture. His example is a stimulus. His life was a helpful one to every one with whom he came in contact, and the memory of it serves to all who knew him as an incitement to a higher activity. All denominations and men of every walk of life unite in his praise, and the sorrow for his death is as general. If this society can do anything toward perpetuating the memory of a man of great ability, who reared for himself no enduring monument by political services or literary effort, it will justify its existence.

REMARKS OF WM. G. WISE.

Mr. President :

So much has been said here this evening, and so truly said, that I feel—For me, at least, silence is the best tribute that I can pay to the memory of Dr. Hawley.

It was my good fortune to be intimately associated with him in different ways, outside of his church, and I long ago learned to love and admire him.

As my friend Mr. Snow has remarked, I cannot realize that he is dead, that I shall never again, in this world, receive the cordial grasp of his hand, see his genial face, or hear his dignified and eloquent utterances in this place, on themes in which he was so deeply interested.

All that has been said of him this evening may be condensed in one sentence—"None knew him but to love him, none named him but to praise."

LETTER OF THEODORE DIMON, M. D.

As a clergyman, he brought personal harmony among his brethren, and cessation of religious jealousy and theological controversy in our city where they had been rife before he came among us. He has been known, esteemed, and regarded for his wise counsels among his professional brethren throughout the state and country.

As a citizen, he has been active in originating and sustaining our Historical society; in keeping here and endowing the Theological Seminary, our only institution of learning, in upholding powerfully the maintenance of the struggle for the preservation of the Union, in pointing out and supporting sanitary improvement in our city. A sermon he preached on the Sanitary Sunday he caused to be set apart for the purpose, not only awakened and enlightened our own citizens on this subject of their welfare but has been called for and distributed all over the United States. He has always been active in any thing which has been for the welfare of our people. He has been our most distinguished citizen since the death of Governor Seward. We have no other citizen, so known and esteemed both in and out of our own locality in his profession.

We have no citizen distinguished in law or medicine to rival his reputation. We have no statesman or politician, no man of science, no artist, no literary man, no philanthropist to do so. By his writings, as a historian of the Jesuit missions to the Six Indian Nations in Central New York, before the country was settled by whites, he has made himself known and honored in this country and abroad.

These things, in addition to the affection and esteem that his personal qualities as a pastor, neighbor, and friend, have excited among us and endeared him to us, ought not to be forgotten in the sorrow we feel from these causes on account of his death. While genial and ardent, he was also prudent, wise and strong.

LETTER OF HON. W. H. BOGART.

Too late to present to the meeting, Gen. Seward received the following appreciative letter from Hon. W. H. Bogart, of Aurora :

AURORA, N. Y., Nov. 28, 1885.

Dear Mr. Seward:—I wish I could be present at the meeting of the Historical society this evening, that I might express in earnest words my sorrow at the death of Dr. Hawley, your late presiding officer. I have seen and admired his most intelligent action in directing and leading the historical studies of this lake country. He came to us at Aurora, in our centennial of 1879, giving it dignity and lustre by the discourse he pronounced. I have watched the unfolding of the acts and labors of the men who dared the savage and the wilderness, as they proclaimed Christianity in peril and before death, as he skillfully portrayed their annals.

I heard his admirable memorial address over the grave of Henry Wells, whose life of action he estimated clearly. I knew Dr. Hawley—the scholar—the gentleman—the Christian. Your city had no exclusive ownership in him. His citizenship was with literature, and in one of its most useful departments, that which relates to the heroic and the adventurous. While he taught men how to die in the only true bravery, he told us how brave men had lived

I am very respectfully your friend,
W. H. BOGART.

MEMORIAL ADDRESS.

*Given before the Cayuga County Historical Society, in the First
Presbyterian Church of Auburn, March 9, 1886, by the
Rev. Willis J. Beecher, D. D.*

THE REV. CHARLES HAWLEY, D. D.

I do not propose to eulogize Dr. Hawley to night. I shall not even attempt a formal analysis of his life and work, and of the reasons why his fellow citizens so warmly esteemed him. He is an unusually complete and well rounded representative of a certain type of American character. I shall try to present him as such, not by description or generalization, but by simply stating a few of the more salient facts of his life, in the hope that, as I proceed, the facts will draw their own picture of the man, and of the type to which he belongs. I am the better content to do this because, in doing it, I am following the historical method he liked so well, and because I am confident that simply to tell the truth concerning him will do him more honor than would the most glowing eulogy. You will pardon me, therefore, if I avoid all approach to the stately manner of a memorial oration, and adopt the more familiar style that better suits my purpose. In this Historical Society, we do not want to pronounce rounded periods over Dr. Hawley. We knew him and know one another too well for that. We want rather to review together the facts which constituted him what he was.

Fortunately, the materials for a biographical sketch are abundant. For the early part of his life, we have a paper

written by himself in 1869,* and supplemented by a few annotations of later date. The later years of his life were before the public ; the record of them is to be found in the newspapers, and in many published documents from himself and others, to say nothing of the recollections of him still fresh in the minds of us all.

HIS ANCESTRY.

In 1390, while Richard II. was King of England, John Hawley, a rich merchant of Devonshire, waged war against the navy of the smuggling shippers, capturing thirty four of their vessels, laden with fifteen hundred tuns of wine. This man's name, *Haw-ley*, meadow-hedge, or hedge-meadow, seems to indicate that his ancestors were Saxon tillers of the soil. He was one of the representatives of Devonshire, during the greatest part of the reigns of Henry IV., Henry V., and Henry VI., A. D. 1399-1461, and must therefore have been a man of remarkable longevity and vigor. During the reign of Henry IV., he received permission to fortify his house at Dartmouth. Notices of the fortunes of this man's family, of honors won by them, of the ruins of the mansion at Dartmouth, of their intermarriages with the members of the Booth family, and the like, are traceable until the year 1629, when the three brothers, Joseph, John, and Thomas Hawley, with Richard Booth, migrated to America, settling at Roxbury, Mass. This was nine years after the landing of the Mayflower, and one year before the settling of Boston under Winthrop. Ten years later, in 1639, Joseph Hawley and Richard Booth removed to Stratford, Conn., where they bought land, mostly from the Indians, and formed a settlement. There the descendants of Joseph Hawley multiplied, and in that vicinity many of them have ever since resided.

*This autobiography is quite full and circumstantial. The preparation of it was owing to an arrangement between him and some of his associates in the First Church, by which each was to commit to writing a sketch of his own life.

Among these, Ezra Hawley, born Sept. 10, 1782, in Bridgeport, Conn., married the daughter of the Rev. John Noyes, of Norfield, Conn. John Noyes traced his descent, on his father's side, through seven generations of ministers, and, through his mother, to John Alden, one of the signers of the compact in the cabin of the Mayflower; the John Alden who married Priscilla Mullens, and who is the hero of Longfellow's poem, "The Courtship of Miles Standish." John Noyes himself labored for sixty four years in the ministry.

Our friend Charles Hawley, the son of Ezra Hawley, was born Aug. 19, 1819. The facts we have just been considering show that he was, by descent and inherited character, a Puritan of the Puritans. His ancestors, both through his father and his mother, came over either in the Mayflower, or in one of the vessels that earliest followed the Mayflower. He came of strains of English Puritan blood, the blending of which can be traced as far back as we can trace English Puritan blood. His family participated in the founding of New England society; and the branch of it to which he belonged early established his ancestral home in that part of Connecticut where, if anywhere, the blue-laws were the bluest and most rigidly enforced.

HIS CHILDHOOD.

The home training and the other surroundings of the early life of our friend were such as the facts of his ancestry would lead us to expect. He was born in Catskill, N. Y. His father had removed thither to engage in trade. At the time of his removal, the Erie canal was not yet in existence, and Catskill was the present and prospective centre of an immense trade between New York city and the inland regions, much of which afterward followed the line of the canal, and went through Albany. Our own lake region of central New York was then a portion of the tract of country whose trade went to New York city largely by way of Catskill. At an early date, Ezra Hawley,

with other enterprising New England men, men bearing such names as Cooke, and Hale, and Day, and Elliott, had the sagacity to see that trade must needs grow with the settling up of the great west (that is to say, the region now known as central and western New York), and moved into the staid old Dutch town, to take advantage of its prospective growth. For some years they made the town brisk and busy. Ezra Hawley occupied a block of buildings, in the different stories of which he carried on both a wholesale and retail trade in dry goods, groceries, provisions, produce of all sorts, liquors, and other goods. He was also a director in the village bank, an active man in all local enterprises and public affairs, and an elder in the Presbyterian church. This last statement is significant, in view of the fact that Mr. Hawley and his New England friends in Catskill had probably been members of the Congregational churches in their New England homes. These men and their fathers had readily made provision, while they belonged to the established church, in Connecticut and other New England states, for permitting those who wished a different form of worship to organize separate churches ; but they themselves, as they moved westward, joined the Presbyterian or the Dutch churches, rather than multiply denominations in the communities where they came. The religious doctrines held in these bodies were those to which the New England men were accustomed ; but they often brought along with them a broader intellectual life, and a more earnest spirituality.

In the circumstances, we should expect to find that the surroundings of Charles Hawley's childhood were as thoroughly Puritan as was his descent ; and the expectation is confirmed by the facts in the case. The home at Catskill was a typical Puritan home, a representative home of its class. It is worth while, therefore, to inquire what sort of a home it was. A great deal is said nowadays, about the sternness and rigidity of the Puritanism of the last generation and of previous

generations ; about its harshness, its bareness of beauty, its lack of mirth and joy, its forbiddance of the ordinary pleasures of life, its repression of spontaneity on the part of children, its cruelty in the matter of the parental use of the rod, and above all, its dismal and gloomy Sabbath observance. If a person is irreligious or dissolute, many seem to regard it a sufficient explanation of this to say that it is by revulsion from the strictness of his Puritanical training. The notion seems to be prevalent that the Puritans lived in plain homes, and worshiped in plain churches, not because they had learned to be content with the limited means which Providence had placed at their disposal, but by reason of their hardness of taste, and their perverse dislike of the beautiful. The latest information of this sort which has reached us, is that the Puritans were too stiff and ungenial to drink wines and liquors together moderately, like good fellows, and therefore formed, instead, such habits of hard drinking as made the total abstinence reformation a matter of absolute necessity to them.

Representations of this sort, if they are true, promise pretty hard lines for our friend Charles Hawley, during his boyhood, in his typical Puritan home. If they are true, then I have evidently reached a painful part of my subject. I shall not discuss the question whether they are true ; I shall simply give two or three pen-pictures, containing Dr. Hawley's testimony in the matter. He was there, and had opportunities for knowing. He was an honest man, of good memory and judgment, and therefore qualified to state what he knew. I make but two or three brief extracts from his autobiography ; it would be easy to make a dozen of like character. In contrast with the grim, straight-laced Puritan house-father of the present style of literature, see what our friend says of his own Puritan father :

“ He had a great flow of spirits, enjoyed humor, and was a good laughier. He loved young company, and his presence

was never a bar, but rather a spur to all healthful and innocent enjoyment. He was an indulgent father, and yet we children knew, I can hardly tell how, there was a line which must not be crossed. He was moreover a generous host, and took a hearty pleasure in entertaining his friends at his table, which in the earlier times, when as yet the temperance lecturer was not abroad, did not lack the accompaniment of the choicest old Cognac and the "nutty" Madeira. I can now see my father, on such occasions, with the very glow of hospitality in his whole manner, making every one around him happy, and drawing his pleasure not so much from the feast, as from the enjoyment manifested by those whom he would serve. Those were strange old days. Free as liquor was on the sideboard, on the dinner table. * * * I never saw either host or guest or any one within the dear old home, who could be suspected of having lost his wit or reason, much less of being intoxicated."

Evidently, the set of people whom little Charles Hawley saw at his father's home were mirth-loving, jovial, convivial, and temperate. If their Puritanism had a sour-visaged aspect, it must have turned in some different direction from that in which we have looked at it. May it possibly be that they were opinionated men, ready to crucify some temperance reformer, if he had come among them, because his doctrines contradicted theirs? The answer is ready. The temperance reformer came to Catskill. Elder Hawley, trafficker in ardent spirits that he was, received him to the hospitality of his home, listened to his arguments, and banished intoxicating beverages from his table and from his business. A similar course was pursued, in those days, by men of like antecedents with Ezra Hawley, in hundreds of American villages.

On the whole, things look more and more unpromising for the little boy. Since the Puritanical sternness found no vent in these more public directions, we are prepared to find it concentrated in the bringing up of the family. With some shrinking for fear of the possible answers we may receive, we are led to inquire whether the rod was faithfully used, whether the boy

was regularly talked with twice a week in regard to his lost condition, and his wickedness in not being elected out of it, whether his life was made wretched by the disagreeable means used to render him properly moral and religious, and especially whether he got a double dose of all this on Sundays, beginning at sunset of Saturday. We need not have been anxious over our question. Dr. Hawley's prompt reply to it is found in the following excerpts :

"My boyhood is filled with sunny memories. The restraints of home were those of love: and I have now no recollection of anything in the way of force, in all my home discipline. Doubtless I tried the patience and indulgence of my parents in many ways, but I am not conscious of anything like willful disobedience to their known wishes. These had the power of a positive command. Our Sabbath began with Saturday evening, and was as strictly observed as at any New England home. But such was the impression made upon me by the mingled piety and gentleness of my father and mother, that I have none of the repulsive memories of which some speak, in recalling the rigidity of the old Puritan discipline."

And again :

"The whole family economy was pervaded with the spirit of religion, and at the same time it was never a restraint upon that cheerful enjoyment, and that large indulgence of innocent pleasures which made our home so attractive to us, and now serve to invest it with such happy memories. The Sabbath began with us, after the manner of the New England observance, at sundown, Saturday. The store was closed; all of us were expected to be at home; no visitors were allowed to divert preparation for the Sabbath. We went with father and mother to the prayer-meeting, which they never failed to attend, or remained quietly at home. The day was kept holy; no subject of week-day concern was ever introduced; no book, except of decided religious character, or the bible, was suffered to be read. We never thought of staying from church, whatever the weather, and the whole discipline was so a matter of course, that we never thought of questioning its propriety, or complaining of its rigidity. It was the same with morning and even-

ing family prayers; they were not in any sense things of compulsion, but a part of the family arrangement, like our daily meals. In short, religion was the law of the house, and we would as soon have thought of complaining that we had a home, as that it was a religious home. From my earliest recollection it was never otherwise. And yet I do not now remember that my father ever talked with me directly or personally on the subject of religion. There was no occasion that he should, to convince me of the necessity of religion, or of his desire that I should be a Christian. I never had any other idea."

The home at Catskill was not the only Puritan home with which the child Charles Hawley was familiar. Once a year, usually, he was taken to visit his relatives in Connecticut, dividing four weeks between his father's friends in or near Bridgeport, and his mother's friends at Norfield. Of these visits he says :

"Those were halcyon days, among uncles, aunts, and cousins, eight or ten to a family, the old folks grave in habit, quaint in their ways, but kind and gentle, always glad to see their friends, never weary of their stay, and administering their generous hospitality in an easy, every day style, which made you, for the time being, one of the family."

No doubt some of the homes of our Puritan forefathers were pretty disagreeable places for the little children who had to stay in them; but so are a great many homes where they do not keep the Sabbath or have family prayers. That the ordinary Puritan home was not of this sort, but was, with all its strictness, a sweet, glad, happy place for boys and girls to grow up in, a place where they were trained to a genuine appreciation of beauty and refinement and geniality, as well as to knowledge and virtue and religion, might be proved, not by the recollections of Charles Hawley alone, but also by those of very many middle aged and elderly people now living in nearly every American community.

One of the results of this home training, in the case of Dr. Hawley, was the peculiarly tender and affectionate relations

which always existed between him and his parents. I resist the temptation to quote his language concerning this. His father died in 1855, after which his mother resided with him until her death, in Auburn, in 1877.

HIS CONVERSION.

Concerning the boyhood of our friend, I add one more passage from his own pen, a passage which gives a glimpse, first of his school life, and then of his religious experience, as a boy of twelve years of age. After naming, with expressions of appreciation, several of the teachers whose instructions he enjoyed, he mentions one—the only severe one among them—of whom he says :

“The unlucky boy that was caught in a whisper was immediately arraigned at the desk, and told to hold out his hand, which the teacher grasped firmly around the fingers, bending up the palm for some half a dozen rapid blows with his hard maple ruler some two inches wide and half an inch thick. I think I should know that old ruler by sight anywhere to this day ; certainly I have the most vivid recollections of its peculiar qualities : the sting it left so many times on the hand with which I write this seems even now to tingle along each nerve of the burning palm. This teacher had red hair, and I remember him as rather quick tempered, and in my simplicity I was wont to regard all men of red hair with peculiar aversion. A change came over him, however, and the whole discipline of the school, in the great revival of 1831 ; and one morning, as the school assembled, he told us in simple and tender words his new experience as a Christian, and then, for the first time, opened the school with prayer, after reading a scripture lesson. He read the tenth chapter of Romans, and commented in the light of his own fresh experience on the verses : ‘ Say not in thine heart, Who shall ascend into heaven, that is, to bring Christ down &c.’ I was then scarcely twelve years of age, and came to school that morning greatly troubled about my sins, and earnestly desiring to know what it was to believe in Christ. A clear light came in upon my mind at that part of the passage which says : ‘ The word is nigh thee, even in thy mouth and in

thy heart, &c.' It was a happy day for master and pupils, and one which stands out singularly prominent in my memory. Shortly after, I united with the church, under the venerable Dr. David Porter,—when he was permitted to gather the harvest of his own sowing, in the accession of a hundred or more to the communion of the church on a single communion Sabbath."

This was what might have been expected as the outcome of the religious home training, and a happy result of that training it was. It was a sudden conversion, indeed ; and there are many who are suspicious in regard to sudden conversions. But such a sudden conversion as that of the boy Charles Hawley, a conversion which consists in the clear recognition of personal responsibility, and therefore of personal sinfulness and need, and in view of this of the intelligent, conscious, clear acceptance, once for all, of Christ as Saviour and Master, is a spiritual experience which every thoughtful person must respect, and must count as of the highest value ; and which every religious person is compelled to recognize as a genuine work of the Holy Ghost. Not less genuine was the spiritual change, sudden though it were, which led to the substituting of the law of love for the thick maple ruler, in the discipline of Charles Hawley's auburn-haired schoolmaster.

HIS EDUCATION.

It seemed to me desirable to treat somewhat in full of these early surroundings, in the midst of which the character of our friend was formed, even at the cost of being obliged to dismiss with a few cursory sentences, all that portion of his life which passed between his childhood and his settlement in Auburn. His boyhood was divided between study, work, and the usual outdoor sports. In hunting, fishing, swimming, skating, and the like, he experienced at least his full share of adventures, and of hairbreadth escapes. He entered Williams college in 1836, graduating in 1840. He was president of the Social Fraternity, received the valedictory in his class, and was elected

to the Phi Beta Kappa society after graduation. During a time of especial religious interest in the college, shortly before he completed the course, his own religious life was decidedly renewed. This had something to do with the fact, that a few months later, he gave up his intention of studying for the law, and entered the Union Theological Seminary, in New York city.

I am the less reluctant to pass thus hastily over his college and seminary experiences, since, at the approaching anniversaries of the Union seminary and of Williams college, to be held in May and June next, papers commemorative of him will be read.

HIS WORK AT NEW ROCHELLE AND AT LYONS.

He graduated from the seminary in June, 1844. For three months he supplied the American church in Montreal, Canada, whose pastor, the Rev. Caleb Strong, was then traveling in Europe. Immediately upon the expiration of this engagement he became pastor of the Presbyterian church in New Rochelle, N. Y., near his home in Catskill, where he remained four years. During his pastorate, the church grew in membership and in financial strength. At the time of his leaving, plans for erecting a new church edifice were being laid. Some years later, these plans were successfully carried out. Dr. Hawley always remembered with great pleasure his pastorate in New Rochelle. The historical and social atmosphere of this delightfully situated old Huguenot town was congenial to him, and made a lasting impression.

In 1848, Mr. Hawley removed from New Rochelle to Lyons, N. Y., where he had a pleasant and successful pastorate of ten years. The church, previously divided, became united and strong. A new church edifice was built. The community was blessed with revivals of religion. It is no wonder the people were reluctant to part with their pastor, when, twenty-eight

years ago, he was called to the First Presbyterian church in Auburn.

On the tenth of September of 1850, Mr. Hawley was married to Miss Mary Hubbell, of Lyons. A happier or more beautiful married life has seldom fallen to the lot of man.

The years of Mr. Hawley's residence in Lyons, and the few years that followed, were years of excitement in public affairs, far beyond anything that has occurred in the last two decades. The great questions connected with American slavery were forcing themselves more and more prominently upon public attention: and during the years from 1852 to 1855, the question of prohibitory law, in most of the northern states, became so prominent that, for a time, it pressed even national issues into the background. Mr. Hawley, while avoiding all needless controversy, was outspoken in his utterances on public questions. In the campaign in which Myron Clark, prohibitionist, was elected governor over Horatio Seymour, democrat, and Millard Fillmore, know-nothing, Mr. Hawley preached two sermons on the "Maine Law," which caused, for the time, a great sensation in the community. Then and afterward he was equally unambiguous in regard to the "Higher Law" doctrine, in the conflict over slavery. Of necessity, he sometimes gave offense, in dealing with these affairs. It is not a little to the credit of his manliness and his wisdom, that the alienations thus caused were seldom permanent.

The circumstances which led Mr. Hawley to accept the call to Auburn were in a marked degree providential. He had previously refused overtures from many places, including Geneva, Cleveland, Chicago, Detroit, and St. Paul. In some of these previous instances, his decision to remain in Lyons had been determined by his love for the people there, and his wish to remain with them, together with their judgment and that of the Presbytery that he ought to remain, rather than by his own judgment as to what was best. It was by these circumstances

that he was held there till the call from Auburn reached him.

HIS PASTORATE IN AUBURN.

Dr. Hawley's principal work in Auburn was that which he did as pastor of the First Presbyterian church. The last sermon that he preached before his death was the anniversary sermon that marked the beginning of the twenty ninth year of his pastorate. Probably he had never been stronger in the united love of his people, or in his influence over them, than on that day. As a preacher, he fed the people. I suppose that two classes of his sermons are remembered with especial interest by those who were accustomed to listen to him. Those of one class were sermons which more or less touched upon public affairs, either in the way of direct treatment, or for illustration of other themes. Several of these discourses were published.* They showed

*It would not be easy to make a complete list of Dr. Hawley's published works. I have learned of the following:

1. Address introducing Mr. Seward, 1865, published, with Mr. Seward's address on the same occasion, in a pamphlet, and republished in Mr. Seward's works.
2. *History of the First Presbyterian Church in Auburn*, 1869.
3. Memorial Address for the Hon. William H. Seward, 1873.
4. *An Memorial, James S. Seymour*, 1875.
5. *Jesuit Missions Among the Cayugas*, 1876.
6. Memorial Address for the Hon. Henry Wells, 1879.
7. Biographical sketch of Col. John L. Hardenbergh, the first settler of Auburn, 1879. This was published in the first volume of the *Collections* of the Cayuga Co. Historical Society, introducing Col. Hardenbergh's *Journal*, with General John S. Clark's notes thereon.
8. *Early Chapters of Cayuga History*, 1879. This is No. 5, with extensive corrections, notes, and additions, especially a map and notes by Gen. John S. Clark.
9. *Public Health and Sanitary Reform*, 1880.
10. Centennial Address at Aurora, N. Y., 1880.
11. *Ecclesiastical and Civil Relations of a local Presbyterian Church*, 1881, as chairman of a committee of Cayuga Presbytery.
12. Anniversary Sermons, many of these published in the local papers; the sermon for the year 1882 was published in a thick pamphlet, with other matters, connected with the celebration of the completion of the twenty-fifth year of his pastorate.
13. Annual Addresses before the Historical Society, especially those on Iroquois antiquities, beginning with 1881. Those for 1881 and 1882 are in the *Collections No. Two* of the Cayuga County Historical Society, and were likewise bound as a separate pamphlet.
14. *Early Chapters of Seneca History*, with annotations, including a map and notes by Gen. Clark, forming the body of *Collections No. Three*, 1886.
15. *Early Chapters of Mohawk History*, published in the *Auburn Advertiser* in 1885 (the previous works of this kind were also originally published in this paper). It has since been annotated, and is substantially ready for publication in more permanent form.

breadth of thought, and practical familiarity with affairs, such that some of his friends sometimes thought that he should have been a statesman rather than a preacher. The sermons of the other class were simple, plain presentations of the common doctrines of the gospel, always in excellent literary form, but with little else to distinguish them. They were utterances of common truths, never commonplace, and yet as far as possible from being pretentious. He had a voice of marked sweetness and power, and an unaffected earnestness of manner, that will long be pleasantly remembered by those who love him.

In his pastoral work, he displayed a thorough business-like understanding of what needed to be done, and was punctual and faithful in doing it. It was a gift that must often have served him in good stead, that he knew how to listen, as well as how to speak. He made very little fuss and display in the doing of a great deal of work. He was wise enough to avoid acting prematurely. He could wait till the time came, even at the cost of being thought slow; and when the time came, he was usually ready. He was sympathetic without being demonstrative, and helpful without being officious.*

During his pastorate, the church was blessed with several seasons of revival, and with large accessions to its membership: but the keeping up of its own membership is only a very small part of the work done by such a church, and is therefore only a partial indication of the success of its pastor. Some of his work outside the church we shall presently consider. On March 7, 1869, the First Church worshiped for the last time in its old edifice, which it had occupied for fifty-two years, and which was then pulled down and re-erected as the Seymour Chapel, now Calvary Church, in the growing eastern part of Auburn, while on its old site was erected the present

*An appreciative characterization of Dr. Hawley's methods as a preacher and pastor, from the pen of his fellow pastor, the Rev. S. W. Boardman, D. D., for many years in charge of the Auburn Second Church was published in the New York *Evangelist* of Dec. 10, 1885.

handsome stone edifice of the church. On that occasion, Dr. Hawley preached a historical discourse, which was afterwards published with notes and additions. In 1882, a celebration was made of the twenty-fifth anniversary of his pastorate, an account of which, including his anniversary sermon for that year, was published, in a pamphlet of eighty-two pages. From these pamphlets and from other sources, it would be possible for any one who wishes, to learn very fully of Dr. Hawley's work, and of the estimation in which he was held.

DR. HAWLEY AS A PRESBYTERIAN.

Dr. Hawley's influence in the Presbyterian Church was not confined to Auburn. In the church at large he was known for his thorough fidelity to Presbyterian doctrine and polity. For nearly twenty-five years, he was stated clerk of the Presbytery of Cayuga; discharging his duties with the most punctilious exactness. His books, always neatly written, and always at the meeting of synod, never failed to be fully approved. He was a member of the general assembly at which the revised book of discipline was sent down to the churches, was on the committee which had charge of that matter, and rendered services whose value was widely recognized. He loyally submitted to the decisions of the church judicatories, in the few instances in which they were contrary to his judgment. An instance of this is the adoption by the First Presbyterian church of its present custom of re-installing elders and deacons. Since 1876, Dr. Hawley has been one of the trustees of the Auburn Theological Seminary, and has been especially useful and prominent in that board. His prominence in these and other matters connected with Presbyterianism in America has not remained without recognition. In 1861, Hamilton College conferred upon him the decree of Doctor of Divinity, and he

has constantly been the recipient of expressions of the confidence felt in him by his brethren.*

HIS INTEREST IN AUBURN INSTITUTIONS.

The public institutions of Auburn will miss him greatly. His relations to the Seminary we have just considered: those to the Historical Society are reserved for future consideration. But he was also one of the corporate members of the Seymour Library Association, founded by his friend, James S. Seymour, and its vice-president from the beginning of its existence. With the work of the Young Men's Christian Association, with that of the Women's Christian Temperance Union, with that of each of the beneficent charities of our city, he was in hearty and helpful sympathy. As Auburn has grown, since his coming among us, his presence and influence have been an element more or less affecting for good all the growth of the city.

THE CITIZEN PASTOR.

If the times were stirring while Dr. Hawley was at Lyons, they became yet more so after he moved to Auburn. In 1856, the republican party made its first national campaign, with Fremont for leader. That was the year before Dr. Hawley came among us. Three years after his coming, in 1860, Abraham Lincoln was elected president. Dr. Hawley, like every other

*In a letter published in the *Evangelist* of Jan. 21, 1886, the Rev. Henry Kendall, D. D., speaking of Dr. Brown, formerly president of Hamilton College, who died Nov. 4, 1885, relates the following interesting incident:

"He called on me, and as there was to be a meeting of the trustees at Hamilton College within a few days, we agreed that we ought to have a trustee from Auburn to fill the place of Dr. Gridley of Waterloo, just deceased, and that we would support Dr. Charles Hawley for the place. Finding soon after that I could not be at that meeting, I wrote out my estimate of Dr. Hawley, and sent it to Dr. Brown, to use in the board if need be, and the letter reached his home a few hours after his death. The board did not elect a trustee at that meeting, and in less than two weeks after the meeting of the board, Dr. Hawley himself had also died. Thus the names of these three men, Drs. Brown, Gridley, and Hawley, will hereafter be linked together in my memory."

American citizen who had convictions and was governed by them, took an interested part in these movements. Politics had become, for the time being, no longer a matter of contest between political parties, but a struggle between moral right and moral wrong. The spiritual teachers of men could not be indifferent, or hold their peace, while such battles were raging. As a general thing, they made their influence felt, boldly and effectively; and no minister of the gospel was bolder or more effective, or at the same time wiser than Dr. Hawley. In 1861 the civil war broke out; Lincoln was inaugurated; William H. Seward was made secretary of state. The first regiment of volunteers recruited in this vicinity, afterward known as the "old nineteenth," attended service in the First Presbyterian Church, the Sabbath before leaving for the field, and were addressed by the Pastor from the words: "Be of good courage, and let us play the men for our people and the cities of our God," 2 SAM. x. 12. In the various regiments afterward raised, the congregation of the First Church was well represented, often by its active church members, and its most promising young men. Not long after the opening of the war, Dr. Hawley, preached a course of sermons on the duties of citizens, and especially the duty of obedience to law. These sermons are not yet forgotten. To myself they have an especial interest, as my acquaintance with Dr. Hawley began at about this time, and these were, with a single exception, the first sermons of his to which I listened.

Dr. Hawley's interest in public affairs was not diminished by the warm personal friendship which existed between him and Secretary Seward. When Mr. Seward made his visits home from Washington, Dr. Hawley was one of the first friends with whom he met and talked. Frequent visits were exchanged; the whole political and military situation was earnestly discussed; Dr. Hawley's position, the interests which he represented in the community, and his readiness to take pains that

he might be of service, rendered him, in Mr. Seward's opinion, a valuable counselor. Mr. Seward thought of him as being not only the pastor of the oldest church in Auburn, and a leading clergyman, but as a public-spirited citizen, in whose judgment and sagacity his fellow townsmen had confidence, and who was able to do much to mould public opinion, and shape and direct public action.

In 1864, Mr. Seward came to Auburn to cast his vote for the re-election of Abraham Lincoln as president. On the evening of November 7, he addressed an audience in Auburn on the issues of the election. This address is now to be found in the fifth volume of Mr. George E. Baker's edition of Seward's works, page 505. On the afternoon of the following day, having cast his vote, he started on his return to Washington, taking with him as guests, Dr. Hawley and Messrs. James S. Seymour and Richard Steel. An account of this visit, in Dr. Hawley's handwriting, is still in existence, and should be printed.* Mr. Seward went with them to the office of President Lincoln, who treated them with the most informal cordiality, and told them a story; under guidance provided by Mr. Seward, they inspected the interior of several of the departments at Washington; they crossed the lines of the Potomac, taking the prescribed oath of allegiance; they enjoyed the delightful hospitality of the secretary's Washington home, and on Saturday started on their return Auburnward.

Eleven and a half months later, the citizens of Auburn paid Mr. Seward a visit at his residence in this city, and very naturally selected Dr. Hawley as their spokesman on that occasion. His address and that of Mr. Seward in reply were published in pamphlet form, and also appear in the volume of Mr. Seward's works already cited, on page 515. The intervening months had been eventful. On the 31st of January, 1865, the national house of representatives had passed the bill for submitting to

*Read before the Hist. Soc., Jan., 1887.

the states the thirteenth amendment of the constitution, thus making it certain that the freeing of the slaves, already accomplished by President Lincoln's proclamation, was to remain a permanent and inviolable fact. Sixty seven days later, the army of Lee surrendered to General Grant, and the war of the rebellion was over. Yet six days later, assassins took the life of Abraham Lincoln, and attempted that of Mr. Seward, who escaped only by a hair-breadth, with wounds whose scars he carried to the grave.

Mr. Seward had been spending some time at home, for recovery and rest. He was now about to return to Washington. He was to face the problem of the rehabilitation of the seceded states; a problem in many respects, graver than any which had preceded it; a problem whose difficulties were enhanced by the fact that the president with whom he had to deal, was no longer Abraham Lincoln, but Andrew Johnson; and by the fact that he must now face the opposition, not only of secessionists and of political opponents, but of all the little great men of his own party. The words of Dr. Hawley on this occasion, with those of Mr. Seward in reply, are marked by a feeling of personal tenderness, a breadth of view, and an exaltation of sentiment worthy of the men and the time.

In October, 1867, a treaty was agreed upon at Copenhagen, providing for the cession of St. Thomas and other Danish West India Islands to the United States. Among its articles was one looking to the submission of the question to the popular vote of the inhabitants of the islands, both governments deeming it advisable that the transfer, if made, should have the sanction of the people most deeply interested. Commissioners were accordingly appointed to proceed to the islands to take the votes. The Danish government appointed Commissioner Carstensen, and our government Dr. Hawley. In the election, the vote stood 1,244 in favor of annexation to the United States, and only 28 against annexation. The treaty

was ratified in the Danish parliament, but failed of being approved in the senate of the United States. Neither Mr. Seward, however, nor Dr. Hawley are to blame that those valuable islands do not now belong to our country.

A believer in omens might well imagine that the powers of nature in those islands resented the proposed transfer of sovereignty. After the election, as the commissioners were preparing to start on their return, the islands, especially St. Croix, where Dr. Hawley then was, were visited by an earthquake, with a hurricane and tidal wave, working fearful destruction of life and property. Among other incidents described by Dr. Hawley in his letter, the United States ship of war *Monongahela* was lifted from her anchorage about half a mile off shore, and thrown high and dry on the beach.*

In other affairs, public and private, Dr. Hawley was associated with Secretary Seward. It was peculiarly fitting, therefore, that, after Mr. Seward's decease, the Young Men's Christian Association of Auburn, through a committee consisting of principal John E. Myer, Byron C. Smith, and Henry Hall, invited Dr. Hawley to deliver before the association an address commemorative of the life and work of our distinguished townsman. The address was given Feb. 19, 1873, and published entire in the *Auburn Advertiser* of the following day. One of the few copies of it still in existence is among the possessions of the Historical Society.

VACATIONS.

Thus far we have been watching Dr. Hawley in the various phases of his work. No one understood better than he that play, as well as industry, is essential to the best living. In my own recollections of my first winter in Auburn, no picture is more vivid than that of Dr. Hawley, Professor Hopkins, James R. Cox, esq., the Rev. Henry Fowler, and other distinguished

*See Appendix I.

citizens, some of them with their wives, as well as with the young men and women of their families, skating on the big dam, with hundreds of their fellow citizens, including, of course, all the small boys in Auburn, or skating in more select parties on the Owasco lake. That was before there was a rink in Auburn, when good ice depended on the weather, and when, consequently, prime skating on the big dam was understood to have the precedence of all other ordinary engagements.

It was while seeking recreation that Dr. Hawley found some of the most important parts of the work of his life. In 1823, when he was four years old, his father and his father's friend, Mr. Beach, had organized a company for building the now celebrated Mountain House, in the Catskills. The Mountain House was Charles Hawley's summer home, from childhood. He was associated with all its traditions from the beginning. His intimate relations with it did not cease when the property was purchased by Mr. C. S. Beach, the son of his father's friend. Mr. Beach says:

"When I purchased the property, I told him it might still be a summer home for himself and family. I knew him from infancy; to a great extent we were co-travelers and co-workers; a strong brotherly feeling of esteem and love existed between us: I liked to give him pleasure, and he liked to receive pleasure at my hands."

Thus came about a condition of things with which we were all familiar. In the months of June and July of each year, our friend Dr. Hawley suffered from hay fever. In the beginning of it, it would seem as if he had caught a cold, affecting the nasal passages. Then his nose swelled, and his eyes became watery. When we met him, he smiled and we smiled, though not in the sense which a stranger might have imagined, from the growing redness of his face. These symptoms were to him the intimation that the time had come for his summer trip to the Catskills. There the troublesome symptoms vanished; he

rested from the labors of his usual calling; he himself became to his fellow guests one of the attractions of the place. Among other things, it is said of him:

"Dr. Hawley was a great walker, and found great pleasure with congenial companions in rambling over and among the mountains, opening new paths and ways to the grand and beautiful in which the region abounds. His familiarity with the topography and points of interest enabled him to give pleasure and gratification to others, thus heightening his own."*

HISTORICAL STUDIES.

Dr. Hawley looked upon his historical studies, much as he looked upon his summer trip to the Catskills, as a form of recreation. He held that every man should have some side line of pursuit, which might serve to divert his mind from the graver work of his habitual vocation. For himself he found this side line of pursuit in historical researches. He was a historian, indeed, by nature and by habit. This more or less colored all his work. In anniversary and other memorial discourses preached by him, he has put on record the history of the First Church, and largely that of this community. He may fairly be said to have followed a historical method in conducting funerals. If his short discourses on funeral occasions have been preserved, and could be collected, they would constitute an invaluable body of historical and biographical material. Early in his pastorate, he adopted systematic measures for securing trustworthy information concerning the men with whom he was associated. His own autobiography was written in the carrying out of these measures. It is to his taste for historical study, and his appreciation of the importance of placing historical material on record, where it can be found for use, instead of allowing it to vanish in oblivion, that our Cayuga County Historical Society owes its existence. But while

*Letter of Mr. C. S. Beach.

all these things are true, and while they show that Dr. Hawley put serious labor into his historical studies, it is yet none the less true that he regarded these studies as merely auxiliary and for diversion, while the pastorate of the church and the care of souls was to him the one great work of his life.

I must omit all details respecting the part he took in founding this society, and respecting his service as its president during the first decade of its existence. This I could not properly do, except for the fact that these matters have been fully and competently discussed and placed on record in the addresses made at our memorial meeting, held the 28th of November last,* and in the admirable address of Mr. William H. Seward, his successor in office, at our annual meeting held last month.

THE IROQUOIS AND THE JESUIT MISSIONS.

I must not, however, pass by the most important historical work done by him, namely, his calling attention to the history of the Iroquois tribes, and to the work of the Jesuit missionaries among them. It was during one of his summer vacations at the Catskill mountain house, that his friend Mr. Lenox, of New York, conversed with him respecting this field, and put him into possession of important literature on the subject. This circumstance, together with his relations to certain citizens of Auburn and of Cayuga County, had much to do with leading him to the investigations which ultimately proved so fruitful. But it is in itself also an interesting fact that this son of the Puritans should thus become the historian of the Jesuits.

In 1517, Martin Luther nailed his famous ninety-five theses to the door of the castle church. Seventeen years later, in 1534, Ignatius Loyola and his six companions took the vows

*See Auburn papers of Dec. 1, 1885. The addresses referred to are printed in pp. 3-44 of these *Collections* (pp. 3-20 of this memorial pamphlet).

which constituted them the founders of the society of the Jesuits. The movement headed by Luther, and that headed by Loyola, differed widely in many respects, but they were alike protests against evils then existing in the religious world. They were also alike in the intense vitality and earnestness that characterized each of them. One of the manifestations of this new life, both among Roman Catholics and Protestants, was a revived interest in the work of the conversion of heathen peoples to christianity. To the men thus interested, the then newly discovered continent of America afforded an attractive field of operations. The Jesuits were doing missionary work in Brazil as early as 1550. In 1556, John Calvin and the church at Geneva sent fourteen religious teachers with the Huguenot colony that came to Villegagnon, near Rio Janiero (McClintock and Strong, vol. VI., page 356). In 1564, the Huguenot colony in Florida had for one of its aims the conversion of the natives. John Gilmary Shea says that Roman Catholic missionary efforts attended the expeditions of De Soto, in 1539, and of Menendez in 1565. Nowhere did this missionary zeal make itself more manifest than across the belt of country through which now runs the Canada frontier. The Puritan colonies in New England, and the French colonies in Canada, alike kept in mind from the first the idea of the conversion of the natives.

According to the first paper in our *Historical Collections Number Three*, the first Roman Catholic missionary within the present limits of our state was the Franciscan Father Joseph dela Roche Daillon, who visited the Neuter nation, then living on both sides of the Niagara river, in 1626. At that time the associates of the ancestors of Dr. Hawley's father were seeking the charter which they finally obtained in 1628, the charter of the Massachusetts colony. Their seal, when they obtained it, bore as its device an Indian uttering the Macedonian cry: "Come over and help us" (Library of Universal Knowledge

x:30). Already in 1621, Robert Cushman, an associate of Dr. Hawley's maternal ancestor, John Alden, had written to England of Indian converts near Plymouth (Ibid.). In 1646 occurred the martyrdom of Isaac Jogues among the Mohawks. From 1642, John Megapolensis of Albany had been making endeavors to evangelize the Mohawks, and in time, numbers of them were received to the membership of the Dutch church in Albany.* Meanwhile, during these same years, and in some instances earlier, Roger Williams, Thomas Mayhew, Bourn, John Eliot, and others, were laboring among the natives of New England. The Jesuit *Relations* used by Dr. Hawley cover the period from 1632 to 1672. At this later date, just before the breaking out of King Philip's war, it is said that there were 4,000 praying Indians within the limits of the New England colonies, including fourteen settlements in the colony of Massachusetts,†—Indians who had made progress in civilization, who practiced agriculture and trade, and who had their own congregations and native preachers, and the Bible translated in their own language.

It is true that the missionary work of both Jesuit and Puritan was largely rendered fruitless, through the rum, the greed, and the immorality of adventurers and public men, French, English, and Dutch; it is further true that the Protestant and Roman Catholic differed widely both in their methods of work, and in the kind of the immediate results which they sought; but it is equally true that, in the matters of personal heroism, of devotion, and of skillful working for a purpose, the Jesuit, the Baptist, the Dutchman, and the Puritan alike made records that are simply magnificent.

*Once, at least, Jogues owed his escape from a violent death to the influence of this Protestant Dutch pastor and missionary.

†“When King Philip's war broke out, there were in the fourteen towns in Massachusetts, some 1,150 praying Indians, as they were called, besides others in the other colonies—in all perhaps 4000.” Richard Markham's *Narrative History of King Philip's War*, page 100. See also Library of Universal Knowledge x:30.

In one important respect, the Jesuits have had greatly the advantage of their Protestant contemporaries. From the beginning of their operations in America, they were an organized body—probably the most strongly organized body on the earth, with resources like those possessed by great nations; and with arrangements for preserving full records of their doings, written from their own point of view. The Protestant laborers, on the other hand, were comparatively unorganized, with small resources, less careful in preserving the records of their work. When Dr. Hawley undertook his studies in this direction, he had access, in his own library or in those of his friends, to sets of the reports made by the early Jesuit missionaries. There had been a time when the *Relations* had become rare books, difficult to obtain for use; but they were in existence, and capable of being restored to the public; and this fact renders the work of the Jesuits far easier to trace than that of most of their contemporaries of the 17th century.

Dr. Hawley's successive historical productions were published in the *Auburn Advertiser*, before appearing in pamphlet form. The first of them was "The Jesuit missions among the Cayugas," published as a pamphlet in 1876. It was simply a translation of selections from the *Relations*, with a few not very important notes explaining the selections. This was republished in 1879, with notes and enlargements, the latter including a map and many valuable notes by General John S. Clark. In the same year, the Historical Society published the journal of Lieut. Hardenbergh, and extracts from other journals, giving an account of Sullivan's campaign in 1879, with notes and maps by Gen. Clark, and a biographical sketch by Dr. Hawley. At about the same time occurred the centennial celebration at Aurora, commemorating events in General Sullivan's campaign, with the publication of Dr. Hawley's address at the celebration. Then came the successive annual addresses, from 1881 on, made up of matters pertaining to Iroquois antiquities, and along with

these, the successive installments of the "Early Chapters of Seneca History." These have been extensively annotated since their first publication, the annotations including a map and many notes by General Clark, and will soon appear in our Cayuga County Historical Society *Collections* No. three. In 1884 and 1885 Dr. Hawley was publishing his "Early Chapters of Mohawk History." This work, yet more important than either of the preceding, has been subjected to the same processes of annotation and map illustration with the others, and it is to be presumed that, when the Society is ready to publish it, the copy will be forthcoming. The publication of the last section of it in the *Advertiser* was the last work done by Dr. Hawley before he died. He intended to complete the series by similar works on the Onondagas and the Mohawks. It is to be hoped that some one will be found to take up this unfinished labor of his, and also that the sections already done will be published by some one in more popular form.

These translations, themselves, are but a small part of the work which Dr. Hawley has accomplished in making the translations. Another might have made the same selections and turned them into English, without at all approximating to the results which he has reached. He has succeeded in getting the ear of the public, and calling the attention of Roman Catholic and Protestant alike to these portions of our history. As his work progressed, he came into correspondence with other men, distinguished in similar studies. He became a medium through whom Cayuga county men, who had collections of books or of objects, or who were otherwise interested in local history, were brought into communication with one another, and with distinguished men at a distance. It came to be the case that when a farmer anywhere in this vicinity ploughed up an old medal, or other aboriginal relic, he sent word to Dr. Hawley concerning it. He stimulated the work of all individual collectors, and of all historical societies, in the region formerly inhabited by

the five nations. Many were eager to join him, so far as they could, in these studies. I am not well enough informed so that it would be fair for me to undertake any account of his relations with his co-laborers; he himself mentions, with especial expressions of appreciation, the help of Mr. T. P. Case in translation work, and the collections of rare and valuable maps and books and other objects, as well as the personal assistance, of Mr. John H. Osborne and General John S. Clark. It was especially an important thing that Dr. Hawley did so much to place the chain and compass of General Clark, and the big brain of their owner, at the service of men who are engaged in the study of American history.

It is not merely, therefore, that Dr. Hawley translated a few pages of the old French of the Jesuit *Relations* into English but that, in so doing, he became the centre of a movement in American historical studies. In the course of the movement, through the labors of the men engaged in it, many hundreds of sites have been located; the locating of them has thrown light upon the meaning of such old records as existed; the old records and the local traditions have thus been brought together so as to interpret one another, and be interpreted by the topography; in fine, whole sections of local history have been changed from a half-intelligible, and therefore obscure and uninteresting condition, into a clear and living body of facts. He who should compare the "Jesuit Missions Among the Cayugas," as published in 1876, with the works that have succeeded it, could not fail to see the progress that has been made. In much that ten years ago was vague and uncertain, we are now able to sift the true from the false, and to see the events, truthfully and vividly, as they occurred.

There is something well worth notice in the appreciation which Dr. Hawley's efforts have met. In his publications concerning the Jesuits, he abstained from criticising their methods, or drawing comparisons between them and others. He simply

selected those parts of the records that were best worth reading, and then let them tell their story in their own way. His point of view was that of an American citizen, interested in all great deeds that have been wrought on American soil, and as proud of all that was admirable in these men, as if he had been separated from them by no bar of difference of creed. I have heard the spirit he thus displayed spoken of as if there were something rare and remarkable in it. Doubtless it is less common than it ought to be, but I do not think it is very uncommon. Test this statement for an instant. Some scores of times, Dr. Hawley's work respecting the Jesuits has been mentioned in the secular papers, and in those of the Protestant denominations, and often in terms of warm admiration; can any one point to a single instance in which leading Protestants have found fault with it, on account of his kindliness of spirit toward the Jesuits? Certainly, we do not approve the things that seem to us wrong, in the Jesuits and in their deeds and teachings; we earnestly hold that our disapproval is not mere prejudice, but an intelligent verdict, founded on evidence. But this circumstance constitutes no reason why we should be blind to any great or good achievements they have accomplished; we know that we ought to admire them when they deserve admiration; we mean to do it, and we think that we succeed in awarding to them a fair and candid appreciation.

It is pleasant to put on record the fact that Dr. Hawley's services were not unrecognized by Roman Catholics. When he died, kind things were said of him in the churches of that persuasion in the city.* Three clergymen of the Roman church, and many of their parishioners, were present at the funeral services in the First Presbyterian church.† Distinguished Roman Catholic clergymen wrote, expressing their appreciation of the man and their regret for his loss.* It goes without

*See Appendix II.

†See the accounts of the funeral, published in the Auburn papers of Dec. 1, 1885.

saying that all manifestations of this sort are gratifying to every patriotic American. The theological differences which part us are fundamental; we are never likely to ignore or to compromise them; but we fought together, shoulder to shoulder, when we saved the union; we ought to be fighting together now against intemperance, and against public corruption, and against illiteracy, and against the growing tendencies to communism, and against all other forms of social evil. Unless Roman Catholic and Protestant can join hands for overthrowing the common enemy, our country is in grave and imminent peril. If we were well united for these aims, where is the form of organized evil that could stand before us for a moment? If Dr Hawley's work has contributed something to a better understanding between us, that is one of the great things which his life has accomplished.

HIS CATHOLICITY OF SPIRIT.

Dr. Hawley's catholicity of spirit was not displayed toward men of the Roman church only. During his pastorate, the Presbyterian churches of the city increased in number from two to five, and he was a sort of senior pastor in every one of them. He succeeded in making his young fellow pastors forget his seniority of position, in the love and respect they paid him for his friendliness and his personal worth. The churches of other denominations in the city increased in number and in strength, but they never outgrew the mutual cordiality that existed between them and the pastor of the First church.* If our Jonathan had a David, to whom he was knit more closely than to any of the rest of us, that David was Dr. Brainard, the rector of St. Peter's church, and next to himself the senior pastor in the city. If this intimacy had any influence on the feelings of the rest of us, it was not that we loved Jonathan the less for it, but that for his sake we loved David more.

*See Appendix III.

THE END.

The career of our friend closed suddenly. A completed year of pastoral labor, with its customary anniversary sermon ; three days later, a completed section of his work on Iroquois history ; a day later, a rupture of a blood vessel in the brain, attended by a swift recognition of the fact that the time of his departure was at hand, and that he was ready to go ; then a few days of partly conscious existence, not unattended by hope on the part of his friends ;* and then, on the evening of Thanksgiving day, the final closing of his eyes. His funeral was thronged by clergy and citizens of all classes and all religious persuasions. The six clergymen who carried the casket were of five religious denominations. The services were conducted by his tried friends, Dr. Hagarth, of Geneva, whom he had known longest, and who had officiated at his marriage, with Professors Huntington and Hopkins of the seminary, and Dr. Brainard. The following Sunday evening a memorial service was held in the First church. Dr. Brainard presided. In it participated the faculty of the seminary, the chaplain of the state prison, and the pastors and people of fourteen of the city churches, of eight different ecclesiastical connections † Few men in Auburn have ever been as much honored, and none have ever been *so* honored with demonstrations of posthumous respect, as Dr. Hawley. And in his case, these tributes were spontaneous. They expressed the verdict of his fellow citizens concerning him. He was a gifted man, and a good man ; but especially he was a man who aimed to be useful to his fellow men, rather than to exercise power over them ; who desired to be loved and to love others, rather than to be admired by them ; and who, consequently, was powerful as well as useful, and won admiration as well as love.

*Accounts of the seizure, and notes of his condition from day to day may be found in the files of, the Auburn papers.

†See Appendix IV.

APPENDIX.

NOTE.—This appendix is not a general collection of interesting utterances by Dr. Hawley or concerning him. It is not even a representative selection of such utterances. At the time of his illness and death, and afterward, notices of him appeared in the dispatches of the Associated Press, in the editorial columns, the correspondence, and the news columns of the several local papers, and of the New York *Evangelist*, the Philadelphia *Presbyterian*, the Utica *Morning Herald*, and several other papers secular and religious. Official action was taken by the Presbytery to which he belonged, by the church of which he had been pastor, by some of the other Presbyterian churches, by the several Boards of the seminary, by various other Boards and Societies with which he was connected, and by bodies that were interested in his historical researches. Notices of him appeared in the memorial papers of the institutions at which he graduated, or which he served in some fiducial capacity. Many private letters concerning him were received by his friends. If all these materials, so far as they are suited for publication, were printed in full, they would form a volume of some size. A reasonably full selection from them, so made as fairly to represent the whole, would be disproportionately bulky for a pamphlet like the present one.

In fine, the first and the last of the following five articles are appended because of their distinctive character; the intervening three, as interpreting what is said in the memorial address in regard to the attitude of the different Christian bodies in Auburn toward Dr. Hawley.

I.

NOTE ON PAGE 42.

*Extract from a Letter of Dr. Hawley, from St. Croix,
Nov. 20, 1867.*

"I write you after two days of most fearful excitement, now partially allayed. Monday, at about three o'clock P. M., the island was visited by an earthquake, which with brief intervals of quiet has continued until nine o'clock this morning. The first shock was the heaviest, and was so terrible that no words can convey to you the awful scene. Not a breath of air stirred in the burning heat; the sun was pale, and the sky of an ashy hue; a rushing sound, and then the earth rocked, so that it was difficult to keep one's feet, the whole shock lasting about a minute and a half. It seemed as if the earth must open and swallow us up. I was in the court yard of the Government House, the only place of escape from the reception room of the governor, where we were awaiting an interview with him by appointment, and from which we ran down a long flight of stone steps, the vast building rocking like a cradle. The marble pavement literally waved like water under our feet; the trees swayed to and fro as if in a tempest, though the air was still as death. I thought of none in the awful moment but the dear ones at home, and lifted a prayer that God would be merciful.

Scarcely had the shock ceased, when a cry of terror was heard in the street, and on passing out the gate of the court-yard, we met the people flying panic-stricken to the more elevated parts of the town, for the sea was coming in like a wall of water some thirty feet high, and threatening to engulf the town. Here was a new peril, but it was quickly over, though great damage was done, and some lives lost. It was in this way that the *Monongahela*, our noble ship of war, lying about half a mile from the shore at anchor, was in about three minutes thrown high and dry upon the beach. Buildings have been thrown down, or so rent as to be unsafe; and almost every conceivable injury inflicted, which an earthquake could produce.

The night was one of great terror. Every few minutes a shock of greater or less severity would come, until the welcome morning. The whole population which is largely negro, was in

a state of passionate excitement, screaming, praying, not daring to remain in their homes, and scarcely trusting the ground on which they stood. Some two or three thousand came in from the country estates, excited, bewildered, and reckless. A strong police force, with the soldiers, prevented plunder. The shocks were repeated through Tuesday, keeping up the fearful uncertainties as to the ultimate result. We could not tell from one hour to another what might occur. The earth was in a constant tremor during the intervals of the shocks, and it was by no means difficult to think that the island might disappear at any moment. The sense of insecurity was awful. The sickly look of the sun and the ashen paleness of the sky, with the whole unnaturalness of the face of nature continued. The heat was intense. Sulphurous fumes were distinctly detected. The second night was, with some alleviations, a repetition of the first. But to-day we are hoping the worst is over.

The Susquehanna with Admiral Palmer came over from St. Thomas this morning. The disaster has been even more severe there."

II.

NOTE ON PAGE 51.

From the Auburn Daily Advertiser of December 1, 1885.

"In St. Mary's Roman Catholic church, Sunday morning, Rev. Father Mulheron referred to the death of Rev. Charles Hawley, D. D., in the following terms:

It may not seem the place to speak the eulogy of a Protestant from a Catholic pulpit. Especially may it seem strange when the object of it is a Protestant minister; but in the case of Rev. Dr. Hawley, who lies dead at this moment, I feel that an exception can and ought to be made. He was a gentleman of the highest order of social and intellectual qualities, and a citizen truly worthy of the esteem and love of all. For us Catholics, he was a man who was superior to all petty prejudices, dealing with our church and its history in that spirit of

justice which is at once the product of a large mind and of a heart loving the truth. We owe him a deep and lasting gratitude, and it is our great loss, as it is that of this community, that death has taken him from us. His *Relations* of the early Jesuit missions is written with an elegance and ease which speaks of ripe scholarship, and so Catholic is it in its tone that I commend it to you as a book of great merit. Every family ought to possess these memoirs as it tells the story of the early missionaries and their labors, in a manner to entertain old and young and to interest and edify all. Would that we had more men of Dr. Hawley's stamp, to break down the cold barrier of social and religious prejudice, and to lead men to that common fellowship which ought to be the distinguishing feature of our American citizenship. Whatever manner of respect you can show to the memory of this noble gentleman, I hope you will display it, for he is certainly deserving of it in no ordinary degree.

And at the church of the Holy Family, Rev. Father Seymour, before closing his sermon, said that in Dr. Hawley's death a great loss had been sustained, not only by the people over whom he had presided for over twenty-eight years, but by the people of Auburn in general, and Catholics in particular. Catholics of the state owe to Dr. Hawley a debt which they could never repay, for placing before the public the true history of the suffering and exposure and martyrdom of the early Catholic missionaries. The Catholics of Auburn should sympathize with his family in their bereavement, and he trusted that the First Presbyterian church will be blessed with a successor worthy of him."

From "Letters to the Editor," Daily Advertiser, Dec. 3, 1885.

"ST. JOSEPH'S CHURCH, }
TROY, Dec. 1, 1885. }

Mr. Geo. R. Peck, Editor of the Auburn Daily Advertiser :

DEAR SIR :—Through your paper of the 27th ult., I received the sad news of Dr. Hawley's death. He sent me, last April,

two very kind letters in relation to his interesting works, the "Early Chapters" of the Cayuga, Seneca and Mohawk history. He took a deep interest in the early history of the state of New York, and with a very liberal mind brought to light, in the English language, the wonderful works of the Jesuit fathers in North America.

I personally and deeply regret the death of Dr. Hawley; his historical knowledge and his pen would have been very useful in our present work, the early mission of the Jesuit fathers in the Mohawk valley, and most particularly the Beatification of the Rev. Isaac Jogues, S. J., René Goupil, S. J., and Catherine Tegakonita, the Iroquois virgin. Dr. Hawley said in one of his letters to me, last April, 'I read the Pilgrim with special interest.'

General Clark of Auburn, J. G. Shea of New York, and Dr. Hawley have [been] great friends and great helpers in the cause of Father Isaac Jogues.

Please accept this tribute of respect and esteem in favor of Dr. Hawley.

Truly and respectfully yours,
JOSEPH LOYZANCE, S. J."

III.

NOTE ON PAGE 52.

From the Advertiser of December 1, 1885.

"An unusually large congregation attended divine service in St. Peter's church, Sunday. In the course of his sermon, the rector, Rev. Dr. Brainard, made touching allusion to the decease of his co-laborer in the ministry, Rev. Dr. Hawley, referring to his lovely and symmetrical character, and to the fact that the deceased had honored him with his friendship for twenty-three

years. He closed by reading the following memorial, which was adopted by a rising vote of the whole congregation :

To the Congregation of the First Presbyterian Church, Auburn, N. Y.:

GREETING :—The rector, wardens and vestry of St. Peter's church, Auburn, N. Y., with the congregation assembled for worship on Sunday, Nov. 29, 1885, having heard that it has seemed good to our Heavenly Father to call to the rest of paradise our friend and brother, the Rev. Charles Hawley, D. D., pastor of the First Presbyterian church of this city, desire to express their profound sympathy with the afflicted family and bereaved church, in this dark hour of grief.

Three years ago we rejoiced with you in the celebration of the twenty-fifth anniversary of a pastorate so honorable alike to pastor and people ; and now in the sad trial and deep sorrow which come from the knowledge that the pastor is taken from the flock which he so gently led in green pastures and beside still waters, and that his beloved face will never again be seen, nor his kindly voice be heard within the earthly temple, we would weep also with you who weep.

May the God of all the families of the earth send to the widow and the fatherless, the rich treasures of his divine comfort ; and to that dear home and church alike grant the peace and sweet assurance which are treasured in the words of Holy Scripture : ' I heard a voice from Heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord ; even so saith the Spirit ; for they rest from their labors and their works do follow them.'

' They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars forever and ever.'

In behalf of the vestry and people of St. Peter's church, Auburn, N. Y.

JOHN BRAINARD, Rector.

FRED I. ALLEN, Clerk.

Many moistened eyes were seen as the touching services closed with singing the 260th hymn from the Hymnal, ' Asleep

in Jesus, blessed sleep.' Prayers for the afflicted family were offered and selections from the burial office read, closing with the benediction."

From the Advertiser of December 4, 1885.

"The pastor and officary of the Wall street Methodist Episcopal church met last night and adopted the following resolutions :

WHEREAS, The Rev. Charles Hawley, D. D., late pastor of the First Presbyterian church, Auburn, has been called from toil to rest, from the church militant to the church triumphant, therefore be it

Resolved, That having recognized in Dr. Hawley a faithful and honored ambassador of our Lord Jesus Christ, a kind and loving brother, and a wise counselor ; we desire to express our profound sympathy with the bereaved family and afflicted church in this dark hour of trial.

In behalf of the church and congregation,

THOMAS SHARPE, PASTOR.

Dec. 3, 1885."

IV.

NOTE ON PAGE 53.

At the Memorial Service a printed program was used, the contents of which were as follows :

FIRST PAGE.

PASTORS'

MEMORIAL SERVICE,

Sunday Evening, December 6, 1885.



IN MEMORY OF

REV. CHARLES HAWLEY, D. D.

Pastor of the First Presbyterian Church.

AUBURN, N. Y.

1857—1885.



Born August 19, 1819.

Died November 26, 1885.

"He being dead yet speaketh."—*Heb. 11 : 4.*

SECOND PAGE.

Pastors and Churches Participating.

REV. JOHN BRAINARD, D. D.,	Rector St. Peter's Episcopal Church.
REV. F. A. D. LAUNT, -	Rector St. John's Episcopal Church.
REV. JOS. K. DIXON, - - -	Pastor First Baptist Church.
REV. D. MOORE, D. D., - - -	Second Baptist Church.
REV. G. P. AVERY, - - -	Pastor First Methodist Church.
REV. THOMAS SHARPE, -	Pastor Wall St. Methodist Church.
REV. W. H. ALLBRIGHT, -	Pastor Second Presbyterian Church.
REV. C. C. HEMENWAY, -	Pastor Central Presbyterian Church.
REV. F. H. HINMAN, - -	Pastor Calvary Presbyterian Church.
REV. A. S. HUGHEY,	Pastor Westminster Presbyterian Church.
REV. J. J. BRAYTON, - - -	Pastor Universalist Church.
REV. A. S. HALE, - - - -	Pastor Disciples Church.
REV. GEO. FELD, - - -	Pastor St. Lucas' German Church.
REV. G. C. CARTER, - - - -	Pastor A. Z. M. E. Church.
REV. WM. SEARLS, D. D., - - - -	Chaplain Prison.
PROF. E. A. HUNTINGTON, D. D., -	Theological Seminary.

THIRD PAGE,
SERVICES.

Organ Prelude.

" Abide with me."

Scripture.—PSALM 90 ; 2 COR. 5 : 1-10.

Memorial Hymn, - - - *Flagler.*

PRAYER.

Sentence, " Blessed are the dead."

ADDRESSES.

" It is not death to die." 1203.

ADDRESSES.

" Let saints below in concert sing." 852.

ADDRESSES.

" My Jesus as thou wilt." 992.

BENEDICTION.

FOURTH PAGE.

" They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever."—DAN. 12 : 3.



" I have fought a good fight, I have finished my course, I have kept the faith :"
—2 TIM. 4 : 6.



" Blessed are the dead which die in the Lord from henceforth : Yea saith the Spirit that they may rest from their labors ; and their works do follow them.—
REV. 14 : 13.



REV. JOHN BRAINARD, D. D , PRESIDING,

*For twenty-two years associated with Dr. Hawley in friendship and the work of
the Gospel ministry in this city.*

The service as actually held differed from that announced in the program, mainly in the fact that Drs. Moore and Searls were not able personally to be present. The following account of it, is, with a few abbreviations and other changes, that prepared by the reporters of the *Advertiser* and published in the issue of that paper of December 7. That report says of the congregation :

" It was composed of the representatives of all creeds having a foothold in the city, and was in every sense a representa-

tive audience. It was an occasion unprecedented, perhaps, in the church history of Auburn. Much feeling was manifested and the spoken tributes to the departed from the city's pastors were in the tenderest strain. Long before the bell had ceased to toll the spacious auditorium was densely packed with a sympathizing people.

The pastor's large chair was heavily draped, and also the pulpit. Two bunches of calla lilies, tied with white ribbon, on the back of the chair and in front of the pulpit, contrasted with the deep mourning with which they were surrounded."

The platform was occupied by the clergymen who participated in the services. The scripture lesson was read by Professor Welch of the Theological Seminary, and the prayer offered by Professor Beecher.

DR. BRAINARD

was the first speaker, and he said it was because of his long association (extending over a period of twenty-two years) with Dr. Hawley, that he had been chosen to preside at this meeting. He would rather have occupied a humbler position in this house of God to night, and mingle his tears with those that suffer a great loss. We are here to-night, said Dr. Brainard, to testify of our great love and admiration for him who so long occupied this pulpit and filled this place so well. We are here to ascribe glory to God for the gift of such a brother, for the blessed gift of grace which so equipped him for his noble work, and for the ability with which during all these circling years, he filled joyously the place in this community as pastor, teacher, guide, and public-minded citizen. We are assembled to testify to our loss, and to our sympathy for the afflicted family. How thoroughly did Dr. Hawley, as a Christian minister and as a citizen, fulfil the duties of his calling! He was not ashamed of the gospel of Christ, and held it up as the only cure for the sins of the world. It is not our purpose to present any lengthened sketch of his character. More time and preparation than we now have at our disposal would be required. We are here as a band of pastors to give God the glory of his life. I think of him to day as full of rest and peace in the paradise of God, with those with whom he has held sweet communion and seen them pass to their reward.

I think of him as one who has washed his robes in the blood of the Lamb. We should not have this earnest man pass from our midst and we not be better. God help us to live honest Christian lives and to go home as calmly and triumphantly as did our dear brother.

DR. SEARLS.

Dr. Brainard then read a letter from Dr. Wm. Searls, regretting his inability to be present on account of ill health. He said in his letter: "None could hold Dr. Hawley in higher esteem than myself, and it would afford me a mournful pleasure to be with you, and take some part in the service. I have known Dr. Hawley intimately for the past twenty years, and a nobler and truer friend I never found. His catholic spirit manifested itself everywhere, and at all times. His charity was as broad as the gospel he so long and faithfully preached, and his sympathy knew no bounds."

REV. J. J. BRAYTON

was next introduced, and after saying that he was standing on holy ground, said that he was a better man for having known Dr. Hawley. He said that when he came here a stranger, he found a brother and friend in Dr. Hawley, and he had often thought that if he were sick and dying he would like to have Dr. Hawley come and pray over him, for since his mother died he had never listened to a prayer that impressed him as did that of Dr. Hawley. This man wore no disguises. To know him briefly was to know him thoroughly. In his address was courtesy without studied style. Men are like coins, however garnished on the exterior, they have no value except in the quality of the material. His joy and sorrow, his sympathy and love, and his religion were all genuine. In his presence, passion ceased to rage. Because of the genuineness of his character his influence increased with the radius of the years. Mr. Brayton said: Show me a man who is a true friend and I will guarantee him in all other things. It is as a true friend that we must mourn his loss. Such men are rare. He belongs to the common family of those on earth and those in heaven.

REV. A. S. HALE

next spoke and said that his acquaintance with Dr. Hawley was

slight, but in all he had seen and read and heard of Dr. Hawley, his Christian manhood had most impressed him. This was the highest possible praise. Those are the truest who live closest to the Master. "What I do thou knowest not now but shalt know hereafter," Jesus said. It applies to occasions like this. Winter goeth before spring, seed time before the harvest, and from the dead seed come the ripened fruits. Jesus himself was made perfect by suffering. For us there is no crown without a cross.

REV. G. P. AVERY

then spoke. He said that it frequently happens that the gospel minister is called into the home of those who have been visited by death, where he may be an absolute stranger. There seems but one thing for the friends to do; they can speak of the virtues of him whom they mourn; from this the minister comes to understand in some degree their loss. It has seemed very inappropriate that I, who had never looked into the face of Dr. Hawley, should take part in these services. I never saw him; and yet as I listen to the speeches and words of love and sympathy from the lips of those who knew him, I feel that I, too, have some idea of the large place he occupied here, and the extent of your loss. There is no better proof of his character than that Christians of all denominations should come together to pay respect to his memory. I know of no better evidence of a man's usefulness than when he dies and the multitude mourns his loss.

At the close of Mr. Avery's remarks, the choir and congregation joined in singing the 1203d hymn, "It is not death to die," and then

REV. F. H. HINMAN

was introduced, who said that he must speak from the standpoint of first impressions, and perhaps the tribute will be the greater, though not the tribute of the lips. The characteristic which drew him closest to Dr. Hawley was the simplicity of his greatness. It is no small thing to take out of the dull outline of past history, the early Jesuit missions of this state, and so arrange it as to be quoted as authority at the Vatican. But it is greater honor to be the honored and successful pastor of

such a church as this through the long range of twenty-eight years. Yet in the midst of all this greatness was his simplicity, which is the crowning jewel of all greatness. If asked to-night to mass in one word the expression of his heart, Mr. Hinman said it would be loneliness, because he whom his heart had learned to love has gone to the world above us. The last sentence of the sermon which Dr. Hawley preached at the ordination of the speaker was in these words: "The Spirit is lovingly saying, Come; * * * may they both but be the growth of that comforting word, 'Come unto me all ye that labor and I will give you rest.'" The Spirit has called him and said, "Come unto me."

REV. G. C. CARTER

next spoke: "He being dead yet speaketh!" says the bible, and true it is, for Dr. Hawley speaks to-night. He is speaking through the pastors and this large congregation. Mr. Carter had the pleasure of meeting Dr. Hawley once. When his appointment to Auburn was announced, his predecessor said to him, "You will find a firm friend in Dr. Hawley." That meant no small thing to the speaker, for he was in a different situation from the other pastors who have spoken. He was placed in a position to feel great love for this great man. Dr. Hawley had given him the hand of love, and he felt that he was in the presence of a friend. It is the prominent men in a community that mould the others. Mr. Carter felt as if he and his people had met with a severe loss in his death, but we shall be benefited by his life, for he has moulded your minds. You ask how I know it? I see it in your faces.

REV. C. A. SMITH.

Mr. Carter read a letter from the former pastor of Zion church, Rev. C. A. Smith, in which he stated he would like to be present at the memorial services, for he esteemed Dr. Hawley very highly and always found in him a true friend, and a friend of the colored race. Dr. Hawley resembled God in doing good to his fellow creatures. The good he has done will not be known in time; it will take eternity to reveal it.

REV. A. S. HUGHEY

said it was very fitting that the youngest church in the city should be represented, as it was very dear to Dr. Hawley, who was chairman of the first meeting called to consider the subject of starting a mission in west end. He was also chairman of the last meeting of pastors and elders of this city to organize another Presbyterian church. He was chairman at all the intervening meetings and he was always interested in the enterprise. The speaker had gone to Dr. Hawley for advice and obtained it. Westminster church feels her loss; the elders on whose heads he laid hands feel the loss. It is Dr. Hawley ripened to maturity that I remember. I am glad to have known him. Westminster joins in your sorrow.

REV. J. K. DIXON

said that the next saddest words to "a dead mother," are "a dead pastor." I have a tribute I would like to lay upon the altar of this memorial service. There were many sides to the noble character of this grand man, but I shall speak of but few of them. Of his catholicity of spirit, you need no greater demonstration than is seen in this meeting to night of the pastors of the churches of this city. Dr. Hawley did not set the psalm of his life to the key of self. Our friend was large in sympathy and tender in his dealings with men because the gospel of Christ was in him. Next I wish to speak of his spirit of prayer. He was a profound believer in its efficacy, and at the great rink meetings he prayed as though the breath of Heaven was streaming through his white hair. The last sermon I heard him deliver was from the text, "What shall I do to be saved? * * * Believe on the Lord Jesus Christ and thou shalt be saved," preached as only one can preach who is nearing last things. If he were here to-night he would repeat it. The mourning of our hearts bids you heed his voice, and the pure whiteness of these lilies on this vacant chair bids you heed it. His life was a sunny one. Of his boyhood days he once said: "I have only sunny memories." Coleridge and Ruskin tell us that the leaders of the race were men who kept their hearts young. This man's hair was white, but summer was in his soul; winter crept upon his brow, but only spring

was in his heart, and he went out with whiteness of snow into eternal summer and eternal song of the glory which he had in his soul.

REV. C. C. HEMENWAY

had been associated with Dr. Hawley during a quarter of his ministry to this people, and no words could express the kindness of Dr. Hawley to the speaker. He had been a blessing to him in his ministry. He loved him, though how much he never knew until he was gone. Dr. Hawley was not only possessed of a rare grace of character in his association with men, but he was staunch and true to that branch of the church which he espoused. There are many who are all things to all men, but nothing to anybody; not so with Dr. Hawley. He was liberal to all yet true to his own, catholic in the true sense of the Apostle's creed and faithful to the church in which he was born and lived, and he freely contributed his strength to its service. He retained his loyalty. He was one of a thousand whose catholicity of thought took nothing from his loyalty to the Presbyterian church. The other day some one asked a gentleman: "Did Dr. Hawley die a Catholic?" He answered: "Yes." Then continuing: "Not a Roman Catholic, but a 'holy catholic.'" God give us more men in the pulpit who can be broad without being weak.

The congregation and choir then joined in singing the 852d hymn—"Let saints below in concert sing," when

REV. GEORGE FELD

was introduced. He said that if he could speak in his native tongue he could express himself more appropriately. The first time I saw him I loved him. He won my heart by his kindness when I was a stranger here. He spoke to me of the difficulties I would encounter. He sympathized with our church and spoke to his people about us. Not long after a gift of \$100 was received from the Sunday school of the First Presbyterian church. When our church was dedicated, Dr. Hawley said that he hoped all Germans who had never gone to church would do so then. To me Dr. Hawley has always been the same kind friend as on the day I first met him. It seemed when I heard of his death that I had lost a kind rela-

tive. Tears of sorrow filled my eyes as I stood by his coffin. Dr. Hawley had learned the apostolic commandment, Love the brethren and love the brotherhood. May we never forget that he set us this example. His heart went out to all of the Christian churches. Men of other faith love him. "Blessed are the peacemakers for they see God." May this be our lot, and may we one and all be gathered with our dear brother in the kingdom of God.

REV. DR. E. A. HUNTINGTON

spoke of the relations of Dr. Hawley to the seminary. He reviewed briefly the exciting times of 1872, when the effort was made to remove the seminary to Aurora, and how Dr. Hawley with untiring energy labored to secure the necessary funds to retain it in Auburn. * * * Dr. Hawley presided at the frequent meetings of our citizens, and proved just the man for the place. Through the sixty days of anxiety he was calm and hopeful. Without the aid of Dr. Hawley I know not how the desired end could have been reached. God bless his life and ministry to the seminary, church and city.

REV. THOMAS SHARPE

said that the fact that Dr. Hawley is dead is too keenly felt to need utterance. Reviewing the expression, we are compelled to say he is not dead but lives in greater royalty. He being dead yet speaketh. Dr. Hawley possessed a high order of social and intellectual qualities. He was a man of great beauty and symmetry of character. He was a man of great force of character. He always exhibited a christian bearing. The grave cannot and will not entomb him. Dr. Hawley's influence is and was not confined to his own church and denomination. His heart was too large to be contracted by denominational views; his influence was not confined to Auburn. The leading associations connected with his life in this city would form the most fitting monument. Dr. Hawley's influence for the betterment of humanity cannot be estimated. You cannot confine the influence of such a man to one church, town or state. It overbreaks all bounds. He has bequeathed a precious legacy to us—a pure, devoted Christian life.

REV. W. H. ALLBRIGHT

was the last speaker. My tribute to Dr. Hawley, he said, is last because it has reference to the last days of his life. There was a marked preparation for this final end, unconscious to himself but noticeable to his family. Frequent allusions to death and heaven were on his lips. The church was not without its mementoes in this regard. People spoke of his growing mellowness, and one Sunday not long ago some one said: "Dr. Hawley brought down heaven in his prayer." Was there no significance in the text of his last sermon? If he could have chosen his own time of departure it could not have been at a more suitable time. He died at the post of duty. His end was peace—a fitting close for such a man and such a life. At no time in the last ten years could he have been better spared than now. He left this church a united people. During the past years the other churches have needed him to teach catholicity and humility. The community needed his benevolence. He has fought the good fight, he has finished his course, he kept the faith, and he was called: Servant of God, well done, rest from thy labor.

The 992nd hymn was sung, and Rev. F. A. D. Launt pronounced the benediction.

V.

On Thanksgiving day, Nov. 26, 1885, the congregations of the First Presbyterian church and of the Calvary church held united services in the edifice of the First church, conducted by the pastor of Calvary church. This was a few hours before the death of Dr. Hawley, which took place the evening of that day. As a part of the services, the choir and congregation sang the following hymn, written for the occasion by the Rev. Lansing Porter, a member of the congregation:

PRAYER FOR OUR PASTOR.

O, God! on this Thanksgiving day,
While in thy courts we meet to praise,
Deem not these mournful notes we sing,
Discordant with our grateful lays.

While countless blessings crown our lives,

While all hearts glow with happiness,

We pause in praise to lift the prayer—

“ O, God ! our stricken Pastor bless !”

Spare our dear Shepherd, Lord, we cry ;

This is our plea before thy throne.

Yet give submissive grace to add—

“ Father ! thy will, not ours be done ?”

And when his work is finished here,

The true faith kept, the good fight fought,

Bestow on him the promised crown,

When safely over Jordan brought !

Bestud that crown with shining stars,

Seals of his faithful ministry ;

And grant that he and we may share

Thanksgiving day eternally !

A few days later, Mr. Porter wrote and published a companion hymn.

OUR PASTOR'S BURIAL.

Oppressed with overwhelming grief,

With solemn step and bended head,

We bring to these enshrouded courts.

O, God ! our well-beloved dead.

These crowded aisles, this mourning throng,

Tell of the universal grief ;

They further speak our christian faith

That God alone can give relief.

Where can we go but unto Thee !

Submissive to Thy high behest,

We leave our Zion in Thy care,

And bear our Pastor to his rest.

And here we end our mournful strains,

From bended knees exultant rise,

And make these vaulted arches ring,

With loud hosannas to the skies.

Why should we mourn departed dead—

Departed dead who die to live—

Who live to share forevermore

The bliss our risen Lord will give ?

We glory in our Pastor's life,

His life of faith and toil and love ;

We glory in our Pastor's death,

Translated now to realms above.

Console the flock he leaves behind !

Our Shepherd gone, be Thou our guide,

Till we shall reach Thine upper fold,

Pastor and People glorified !



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